A REVIEW OF THE STATE OF THE BRITISH NATION.

Thurſday, November 6. 1707.

IN my laſt I have been wiſhing, *for alas it can be but a Wiſh*, that in this Parliament the fatal Method, ſo long the Bane of our wiſeſt Councils, and the Poiſon of all our Proſpects, might receive its mortal Wound, I mean, Party-making, and that all might be of one Party in a vigorous Proſecution and Preſervation of the Nations great Eſſentials, TRUTH and LIBERTY.

I confeſs, theſe are great Words; and as all Generals are liable to different Explications, ſo it ſeems to remain here for me to examine, and indeed to determine, what I mean by *Truth* and *Liberty*, or in ſhort to explain the Terms—And I ſhall ſoon convince you, that I am Orthodox in my Notions of them both.

1. Gentlemen, you muſt underſtand me not to mean Truth and Liberty, in the Extent of the Words litterally underſtood; *This*, like thoſe People who in Religion blend together the Covenant of Works, and the Coyenant of Grace, and fanſie, they can patch up a Righteouſneſs out of both together; *this I ſay*, would confound together Liberty of *Doing Evil*, as well as Liberty of *Doing Good*.

2. You muſt underſtand me to mean Truth and Liberty nationally conſider'd, or conſider'd with Reſpect to our preſent National Circumſtances—And ſo not to lead you a great Way about, by Truth and Liberty I am to be underſtood to mean, the *Proteſtant Religion*, and the *Revolution*.

This is what we own to be Truth and Liberty in its full National Extent, and not to enter into Debates here, to prove this to be founded upon Truth, or that upon Liberty.

—This

—This is, in short, the *Truth* and *Liberty*, upon the Basis of which this Nation, this Government, this QUEEN, this Union, and this Parliament all depend.

Overthrow the *Religious Establishment*, We immediately fall into Superstition and Idolatry, into Atheism, and all Manner of Religious Confusions, and are no more a Church, or a Society of Christians; and all the present hated Distinctions of *High* and *Low*, *Church* and *Dissenter*, *Presbyterian* and *Episcopal*, they all sink at once into one universal Mass of Popery, which we call Idolatry.

Overthrow the *Revolution Establishment*—And what a Precipice do we see! —Look into it, Gentlemen! View the horrid *Chasm* in the Government—Take a Look into the Pitt to which you would fall—Dark as Hell, deep as the bottomless Pit; reflect on this *Tophet* of the State, and do but think a Moment on the Confusions it would be big with; Overthrow the Revolution—And this Church is no Church, the Tolleration no Tolleration, the QUEEN is no QUEEN, nor this no Parliament; and in a short Time we would be no Nation, but Bonds-men to Tyranny, Hewers of Wood, and Drawers of Water to *France*, a meer Tribe of *Issachar* bowing down under our Burthens, and in vain crying like *Israel* to their *Ægyptian* Task-Masters.

Then take a View of the Society, which would compleat this Hell; what Monsters, what shapeless Hydra's, what Dragons and Figures of Terror is it full of; such as in the Cabinet, a Priest; in the Bed-Royal, a *French* Spye; in the House of Peers, Papists; in the Commons, Pensioners; on the Bench, Oppression; in the Church, an Idol; in the Court, a Bribe; in the Land, an Army; in the Fleet, a Traytor; on the Throne, a Tyrant——

And thus you know, Gentlemen, what I mean by *Truth* and *Liberty*— And how can these two weighty Things be carry'd on by the Power of Parties? I tell you freely, as Victorious as we are, as great a Progress as we have made, yet—Even united, you'll have enough to do to support them with your whole Strength, and as we are, nothing but Providence and Miracles can do it for us; very little of our own Agency is to be seen in it, we have been carry'd on by Wonders, and our Deliverance has been like a Dream to us: But it is not to be carry'd on by Dreaming, we must go into Measures, and act by Means, we must pursue it in the Method it is to be expected in; for let Heaven bestow things upon us out of its ordinary Way, as he pleases, we are not to sit still and expect it so.

And if we come to talk of the Ways and Means to support these great Pillars of our Establishment, it must not be by Discords, Emulation, and the Contention of Parties, Parliamentarily speaking; Parties and Divisions will be our Destruction, instead of our Deliverance, and thus our Physick be made our Poison; all that can be desir'd by our Enemies, is to make us disagree and foment Breaches among us.

And what is it, from which our Enemies expect good Success, *so they wickedly call the Disasters of their Country*, in this Parliament—But because they think, they have divided the *Whig* Interest, as they say; in *Scotland*, they say, they have divided in it, in that a great many of the *Presbyterian* Party are against the Union; in *England*, they say, they have divided it, because we shall see one Sort of *Whigs*, maligning and attacking another: I confess, if this be true, it is a sad thing to reflect upon; but let me put such People in Mind of something for their Mortification; tho' the Horses and the Sheep could not agree together upon Points among themselves, yet they presently joyn'd their Forces, when the Wolves came upon them——— If therefore Gentlemen of the Church of *England*, and Gentlemen of the Church of *Scotland*, *Whigs* of this Faction, and *Whigs* of that Faction, *Whigs* Complainers, and *Whigs* Defenders, *Whigs* in Office, and *Whigs* that lack to have you out of Office, only that they may get in themselves; If, I say, I can but assist to convince you of Dangers common to you both, and show you these Wolves that seek to devour the whole: If I can show you the Ambuscades that lurk for your general Destruction, and the Miners that are digging at the common Foundation, I shall summon your Senses to be your Protection, and it will be impossible,

ble; but you muſt awake out of this Lethargy, and open your Eyes to the Safety of the whole, let private and perſonal Pique, let Politick and Party Intereſt be never ſo oppoſite.

And this, Gentlemen, is the Deſign of this Paper; let Cenſures and Reproaches follow never ſo thick upon the honeſt Endeavour— I have hinted already, that Complainers ſhall on every Side fill your Councils, and a Throng of Diſcontents appear to cloud your Beginnings. I have hinted, that new Parties are forming againſt the Life of our Peace, if poſſible to make you omit the ONE THING NECESSARY, the general Care of the Nation, and raiſe a moſt unnatural War of Friends againſt one another. —I have hinted at the great Cure of this, in as modeſt and humble Terms as I can, but with Earneſtneſs alſo; recommending to the great Aſſembly of this Iſland, the only Cure of all theſe coming Miſchiefs in theſe two Words, ATTEND and AGREE. And now whether ſhall I go for an Inſtance of the Succeſs of theſe two great Things, Diligence and Agreement— I need go but a little Way for it, and have a Hiſtory that needs no Voucher, but every Man's Memory to confirm it—And that is the two firſt Seſſions of this very Parliament; how was the early Attendance, and the united Concurrence of that very Meeting bleſs'd with Wonders of Succeſs both at home and abroad? I need not enter into the Story of the chooſing a *Speaker*, of the Diſpatch of Funds, of the vaſt Sums rais'd, and the Time rak'd in, and above all, the generous and expeditious Paſſing the Treaty of Union, the greateſt Tranſaction of this Age: But let them that are ignorant of the Effect of this Unanimity, view but the Allarm it gave to the Enemies of our Peace, how they are Thunderſtruck and amaz'd at the Brightneſs of our approaching Peace, how their Memorials are ſunk, their Out-cries of the Churches Danger ſilenc'd by the Church it ſelf, their Attempts of reviving our Feuds diſappointed, and all the Miſts they ſpread before our Eyes ſcatter'd— Let us view but their overthrown Projects in *Carolina*, in *Scotland*, and at Home, and where can we go for a more lively Precedent of the Power of Diligence and Unanimity, than in this very Parliament.

The Attempts to break in upon theſe Bleſſed Meaſures are now many; the Meaſures ſecret, but the Boaſtings of Advantage, publick and manifeſt—And where lies the Hopes of the *High-Flyers*—Not in their own Strength, that is manifeſt—But in our Weakneſs—Not in the Power of their Party to over act, to out-vote, but in the Subtilty of their Party to wheedle and draw into Snares the honeſt and well-meaning; to divide the ſtrong, entangle the weak, embroil the wiſe, and confound us all.

'Tis in the Search of theſe ſecret Fongades of Deſtruction, this hidden Wild-fire of our Nation, that this Paper is now embark'd; if I make any Diſcovery, if I ſtart this Game, I hope, the Scent ſhall be follow'd, the Fox be unkennel'd, and every honeſt Man ſhall run her down.

MISCELLANEA.

BUT what ſay you now to the King of *Sweden*, ſays a Man to me, that falls in with the general Miſtake, the World has about this Paper, with Relation to that great Prince; how can you make Reflections upon one of the braveſt Princes in the World, and one who appears ſo heartily for the Proteſtan Religion; has obtain'd the Liberty of its Profeſſion in *Sileſia*, and now keeps all the *Roman Catholick* Powers of *Europe* in Awe?

Really, Gentlemen, 'tis very hard that you will not do a Man Juſtice, without putting him to the Neceſſity of ſo many Explications and Diſtinctions——I do proteſs ſolemnly, I do not recollect any thing, in which I have reflected upon the King of *Sweden*; and if I have, I deſire to explain my ſelf, and do declare, I had no Deſign ever to leſſen the Honour, or reproach the Actions of his *Swediſh* Majeſty; and had any Indecency ſlipt me, upon any Man's hinting it to me, I would have retracted it, tho' there had been no Complaint at all— Nor wil